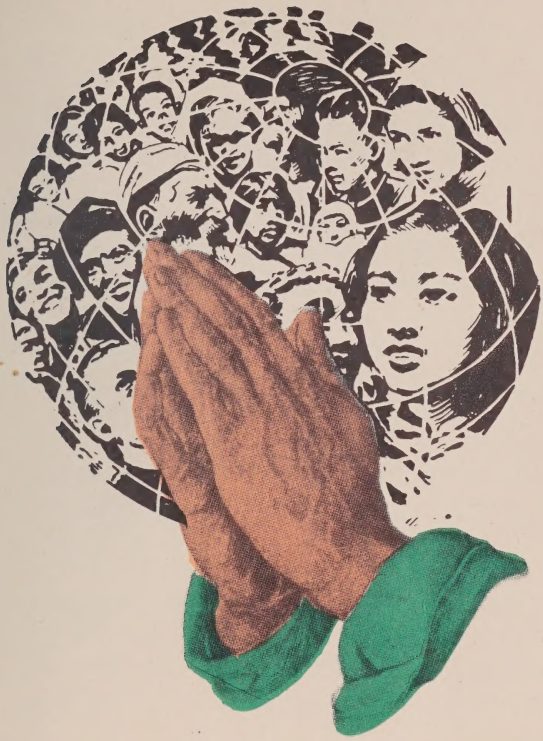
Fellowship in Prayer



"For a world united in prayer"

"O Lord, we thank Thee for the numerous opportunities which are ours each passing day. Forgive the procrastination, the indecision and the inertia, which prevent our taking advantage of them. Grant us the courage, the will and the energy to translate intentions into actions, professions into deeds. In Thy name we ask it." Amen.

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DO SOMETHING FINE AND NOBLE TO-DAY

By Grenville Kleiser

THERE IS SOMETHING SUBLIME about the beginning of a new day. Possibly the previous night has been filled with dark misgivings, disappointments, and oppressive fears.

But the fresh beginning of a new day, with its beautiful light and promise of unexplored possibilities, should gladden the heart and inspire the soul.

LOOK UP AT THE BEGINNING OF THE DAY. This simple act will elevate your mind and impel you to go forth with new confidence and power.

A day is well-lived in which you have put a fine resolution into practice, achieved a definite purpose, done some worthy act of kindness, or rendered a noble service to others. True service is not limited to time nor place.

TO-DAY IS THE DAY TO DO SOMETHING FINE AND NOBLE.

* * *

TAKE YOUR RIGHTFUL HIGH PLACE. There is more sympathy, sincerity, and spirit of sacrifice in the world than ever before. Many men have come to realize the power and desirability of kindness, unselfishness and integrity. In business and social life these and similar qualities are being applied with constantly increasing success.

The world is gradually becoming better, largely because of the self-denial, heroism, and nobility of thousands of men and women. The world is steadily growing more interesting, beautiful, and inspiring, chiefly because of these consecrated lives.

oooOooo

HOW TO KNOW YOURSELF

By Dr. Robert Wells Youngs

Each one of you is the only you in this world. Two and a half billion people live on this earth, but only one of them is you. *Trillions* of people have lived on this earth before you were born and no one can imagine how many more *trillions* will live on this earth after you leave, but there never was a you before you and there never will be another you after you. The geneticists tell us that any one of 300,000 billion children might have been born to your parents. Of this incredible number whom your parents might have brought into the world there was only one you and that you is you. You are a very special and particular individual.

Who is the person identified as you? Socrates declared that one's knowledge should begin with oneself. "Gnothe seauton," said Socrates "Know thyself." Today, due to the influence of psychology, psychiatry, and psychoanalysis, many people have a passion for knowing themselves. The question is *how does one know oneself?*

We might begin by suggesting one way not to know oneself. That way is by taking oneself apart or by letting someone else take you apart. Psychological surgery should be avoided except when it is absolutely necessary, for psychological surgery is more likely to destroy yourself. What Alexander Pope said about biology is equally true of psychology:

Like following life in creatures you dissect,
you lose it in the moment you detect.

As a boy, I took my Ingersoll watch apart to see what made it tick. Alas, it stopped ticking before I found out and it hasn't ticked since. So it is with you, you are more than the sum of all your parts. You are the sum of all your parts *together*. Consequently you lose yourself when you take yourself apart.

There is only one way to know yourself and that is to be yourself. Knowing oneself and being oneself are one and the same thing. Knowing oneself is simply a matter of realizing oneself. This is apparent when we consider what this thing which we call the Self is. The psychologist Jung defined the Self as that which comes into being when we bring our many selves together. Each one of us is not one self. He is many selves. He is one self in church on Sunday morning, another

self at the club on Saturday night. He is a relaxed self when he enjoys the comforts of home, a severe self when he faces the grim realities of the business world. Every passion is a self, every ideal and every appetite. Each one of our characteristics is a self: the greedy self eagerly grasping for more than it deserves or needs, the indiscriminate self that makes no distinction between excellence and vulgarity. The noble self. The honorable self. William James wrote that "a man has as many different selves as there are people about whose opinion he cares"

Now the unity of these many selves in each one of us is what we call the Self. This Self is a kind of spiritual body which does for our inner lives what the physical body does for our outer lives. Just as the physical body is composed of many members which have not the same office, and just as this body co-ordinates and manages these members making them function as one, so the Self which is composed of many selves organizes them into what we call a well-integrated personality. Just as other people know us by the appearance of our physical body, so we know ourselves by the Self which comes into being when we unify our selves.

This integration of the Self is the great business of religion. The Oxford dictionary suggests that the root of the word "religion" may very well be the Latin word, *ligare* which means to bind up or to do for people what Jesus meant when he asked them, "Wouldst thou be made whole?" This is the reason that psychology and religion are getting more and more closely together today. Religion cannot understand sick personalities without the psycho-analysis of psychology. At the same time psychology cannot help people to know themselves without the psycho-synthesis of religion.

Those whose task it is to take personality apart have worked wondrous cures but they have never produced personality at its best--only religion binding up a man's selves into glorious wholeness has ever done that. Let us see just how religion does it.

First, religion integrates our many selves by the worship of God. As the rays of the sun are brought to a burning concentration through a convex lens, so one's many selves are brought to a focus through the worship of the Highest. The man who does not integrate his many selves into a Self by devotion to God is likely to disintegrate his Self by wor-

shipping the gods. Man must have a God who can command all his selves or each self will have its own god--perhaps Bacchus, the god of alcoholism; Venus, the goddess of lust; Mercury, the god of business; or Mars, the god of war. Such gods leave a man distraught and distracted. They never let a man be his true self--let alone respect himself. But the man who sings with all his heart, and strength, and mind, "Holy, Holy, Holy, Lord God Almighty," is entirely whole.

Still another way in which religion helps a man to unite his many selves into a Self is the Cause which religion, especially the Christian religion, offers to people. Just as a billion drops of rain become one when they are absorbed in the ocean, so a man's many selves become one when absorbed in the task of building God's Kingdom on earth. Sometimes people wonder why the Church needs so much money for missions. The truth is that missions, much as they need money for a Christian world, do not need it half as much as we need a sense of mission that will unite ourselves into a Self.

Admiral Peary had a sense of mission when he set out to discover the North Pole. Listen to what he says that sense of mission did for him:

> For more than a score of years that point on the earth's surface has been the object of my every effort. To attain it my whole being, physical, mental, and moral has been dedicated.

Longfellow had a sense of mission when he set out to be a man of letters. Listen to him as a young man when he writes about what this sense of mission was doing for him:

> The fact is, I most eagerly aspire after future eminence in literature; my whole soul burns most ardently for it, and every earthly thought centers in it.

Religion offers to every man a task of Kingdom Building that will do what the North Pole did for Peary and literature for Longfellow. Religion encourages a man to unite his many selves in one consuming passion for a world no longer disfigured with slums and ghettos, no longer afflicted with pain and disease, no longer stained with hatred and greed, no longer cursed with pride and prejudice; a world where weakness is no longer exploited and misery neglected; a world which will value men more than machines, respect

character more than wealth, and practice giving more than getting, a world with enough asylums for the aged and playgrounds for children. Once a man is absorbed in building a world like that and dedicates his business life, his social life and his religious life to it, he will have a Self that he can know--a self which men lose when they take themselves apart or let themselves go to pieces for lack of a Cause.

Finally, religion would bind up our many selves and make us whole by offering us our best self as a standard to which our other selves may rally. In a very true sense, the best self is our real Self. We are not wicked people who sometimes do right. Like Adam and Eve before us, we are potentially right until we fall into sin. Coming to oneself is the task of keeping our lesser selves in tune with this best Self which everyone possesses.

A young violinist was playing gypsy music in a European cafe. Have you ever heard gypsy music played well? Nothing can be more enchanting. This young violinist possessed the skill and soul to play gypsy music as few artists can play it. People stopped their eating and drinking. Waiters ceased their serving. All was quiet while the young man charmed the audience with his music and when the music was ended the spell continued; continued that is, until suddenly with a coarse laugh the fellow put his violin upon the piano and uttered a loud and vicious oath which broke the enchantment. Everyone laughed and returned to his food and wine. Everyone, that is, except a large man with a noble countenance who arose from his table, strode up to the violinist and smote him across the face, saying "You are not fit to be yourself."

Not fit to be yourself. That is true so often in life. Through carelessness and indifference, we let our lesser selves become unfit for the Self. But it need not be this way, for religion has taught us that our best Self is of God. Let us be fit for that. God created our best Self in his own image--let us be fit for that. God gave our best Self a knowledge of Christ,--let us be fit for that. God inspired our best Self as he inspired the Apostle Paul with the spirit of love and power and a sound mind,--let us be fit for that. God has given our best Self the concepts of the prophets,--let us be fit for that. Then we shall have realized ourselves and find that realization is knowing.

oooOooo

E V A N G E L I S M

Evangelism Becomes Composite

By Dr. William Ernest Hocking

(Continued from June issue)

In view of previous comments, let us now look briefly at evangelism as it appears in the foreign mission of today.

The heroes of the Modern Missions Movement which began a hundred and fifty years ago--men like William Carey, Judson Morrison, Livingstone--were men of great stature. Their vision included the saving of individual souls and also the renovation of societies. Because of the magnitude of their purposes--and all such enterprises have a way of growing in geometrical ratio--the work of one man naturally became the work of many men. The modern mission Board is a necessary consequence. Some such permanent directing body and source of supply was required if unity and continuity of purpose were to be maintained among these many heads. The original missionaries had undertaken more than they knew--any good man undertakes more than he knows--to become involved is one of the laws of all vitality. The mission Boards have preserved what otherwise would be sporadic and brilliant threads of human effort, sinking easily into the sands and disappearing. The Boards have saved from futility the work of the great heroes.

Now a new turn has appeared in the history of the modern mission--a turn which has been apparent since 1921 to all closely engaged in the task. The meaning of that turn we are still occupied in interpreting, but part of it is certainly this, that the problems of the mission are strongly felt by the church to be an integral part of the problems of the church at home, and also, an integral part of the entire impact of people upon people and of culture upon culture. The mission enterprise appears to the church less autonomous, less separable than before.

If this impression is true, then, like the original founders, the Boards also have become involved in more than they knew; and the problem is to save, by discerning its normal relationships, the work which they have in a century of labor so bravely developed. This work must be saved from scattering, from division, from internal conflict. It must be saved from misdirection, from what Professor Richter, the

great missionary leader of Germany calls "the frittering of noble energies." It must be saved from the dangers which attend all system and technical proficiency, from petty industriousness and the meretricious consolations of statistical results. It must be saved from deadly financial anxiety, and the consequent intrusion of primary aims of the secondary aim of self preservation. It must be saved from the retreats which attend over-expansion and the shallowness which attends hurry and eagerness for numbers. It must be saved from being drowned out in the flood of counter-preaching by the other messengers of our civilization. It must be saved from the wastes of building local spiritual communities with great pains in the path of revolution and other spiritual lava-flows and avalanches. And chiefly, it must be saved from the threat of irrelevance, as the world swings through that curve which makes all questions at once questions of the inner life, of the national life, and of world-culture.

How can this work be saved? Only by being enveloped by the thought and activity of the whole church, as the activity of the Boards enveloped the work of the individual missionary. Evangelism is incomplete until the whole body of the energy of the church is brought into the proper task of the church, the salvation of the world. Evangelism must become in a new sense a composite undertaking, a single voice which is a union of many voices.

In one sense it has always been composite: in the sense, namely, that the voice of the preacher has been joined with his deeds and his life in the impact of his preaching. There has never been a work of preaching which had not a body as well as a soul: there has never been a good missionary who did not do other things than preaching *as a part of his preaching*. I am thinking at the moment of the picture of Paul and Silas in prison, on that memorable night when the earthquake came and broke the prison walls and the chains, and the poor jailer was about to commit suicide, expecting that all these prisoners of his would have escaped. These prisoners had been singing at midnight, they had had a hard day of it: they had been beaten, and how they were in a mood for singing is hard to tell, but they were. And then Paul spoke to the jailer and said, "Do thyself no harm: we are all here." It was not verbal preaching that turned the

jailer around, it was this *unexpected motivation;* it was something in the conduct of these men who refrained from running away, as any ordinary prisoner would have done. They had something which produced a different pattern of behavior. That is what turned him around; that is what led him to ask "What shall I do to be saved? Whatever you have, that is what I want." By their deeds and their strange joy, his mind was prepared for the word which followed,--the word which must always be ready to assign meaning to the action. This order of events is typical of all sound evangelism, which has always been a composite of deeds and words, a temper visible in behavior which leads people to say "I want what you have, whatever it is."

This is the ancient and enduring compositeness of preaching. But now, evangelism has become composite in other senses. With the voice of the preacher there mingle inescapably other voices; for with the rapid growth of knowledge of our civilization on the part of his hearers, he stands as representing it, consciously or unconsciously, willingly or unwillingly. He is a part of the speech of civilization to civilization.

It goes without saying that this marginal and silent supplement of his preaching will sometimes aid, and sometimes confuse or cancel his impression. I am not thinking merely of the message of our science and technique, eagerly sought; nor of the spirit of our customs and laws, our family institutions, our politics; nor of the language of our art and architecture, our amusements and travels, our literature and philosophy, the play of our free thought and feeling. Still less am I thinking of the rumors of our crimes, greeds, vulgarities; or of the direct impact of our foreign deeds in commerce, diplomacy, war and peace. I am thinking of the question behind all this, *what does it reveal about the gods we really worship?* Has the Christ convinced and drawn to civilization? What is evil, wilful and perverse in us, the missionary can denounce and to some extent disown; but from those things in our culture which attract his hearers he cannot detach his message,--as if to say "these things are all right in their way, but religion is something quite different,"--without losing their interest and confessing an unsolved relationship. His evangelism must today be composite

with the silent evangelism of all the best elements of our cultural existence. He must know his own in this wide field.

But chiefly (and in part because of this), evangelism has become composite in the further respect that all of the church is now called upon to take a conscious and thoughtful part in it. Here we return to the point from which we started, that the obligation to preach rests on the whole church.

In what way can this obligation be carried out?

(To be concluded next issue)

oooOooo

INTO THY HANDS

First, Lord, my nether limbs
Tired over to Thee,
With all that they could tell
Of my vagrancy.

Bring down this fitful breast
To a rhythmic measure,
Pour into my open heart
All night Thy treasure

Mould the offending lips
To a form of prayer,
And with a golden silence
Their speech repair.

Then, for the sunken head,
Let the pillow express
The hollow of Thy hand,
The boon of Thy peace.

--*A. E. Johnson*

oooOooo

DON'T GIVE UP!

By Grenville Kleiser

AT ANY TIME IT'S TOO SOON TO GIVE UP. Often when the prospect seems dark and doubtful, relief is close at hand.

Winston Churchill, at seventy-six, assailed on every side by antagonistic forces, refused to quit. With dauntless courage he faced the most formidable difficulties and today is again Prime Minister of Great Britain.

CHARACTERISTIC OF THE WORLD'S GREAT MEN--men like Milton, Gladston, Washington, Lincoln--was their determination to live valiantly despite adverse conditions. They refused to quit.

RESOLVE today not to give up whatever your problem may be. Choose a quiet place where you can thoroughly relax. Then examine your problem in detail. How can it best be solved? What means can you take at once to improve the condition?

POSSIBLY YOU NEED DIVINE WISDOM to guide you, in which case pray to God. Do not ask for things, but humbly surrender your will to Him and believe that He knows what is best for you.

Use constructive affirmations to fortify your mind. Say often:

1. God is my life.
2. He is the only power.
3. I obey His laws.
4. Life is good to me.
5. Divine Love lights the way.
6. I serve unselfishly.
7. Christ is my Redeemer.

TO BE EFFECTIVE an affirmation should be reasonable and

acceptable. Repeat it often and put it into actual practice.

* * *

Here are some good resolutions for you to make:

RESOLVED that I will be an intelligent optimist, and will look for the best in everyone and everything. *RESOLVED* that I will daily develop the habit of constructive thinking. *RESOLVED* that I will maintain a high standard of personal conduct at all times. *RESOLVED* that I will cultivate courtesy, appreciation, deliberateness, integrity, and sincerity in my daily life. *RESOLVED* that I will always speak well of other people, and if I know nothing good, I will keep silent.

RESOLVED that I will frequently examine my character and conduct with a view to further self-improvement. *RESOLVED* that I will daily conduct my thought so as to accomplish the best results from my abilities and opportunities, and thus direct my life to great and worthy purpose.

AT ANY TIME IT'S TOO SOON TO QUIT.

YOU MAY READ MANY GOOD BOOKS, hear much wise counsel, and make emphatic personal resolutions, but until you realize the Spirit of God consciously active in your daily life you will not reach true greatness. It is well to store your mind with rich and lofty truths, though their real value to you depends upon the practical use you make of them. Apply the truth which you now possess, and still greater truth will be revealed to you.

The highest standard is not too high for you to choose as your constant guide. God's ways are higher than your ways, and he is constantly pouring forth his inexhaustible supply of perfect ideas, which are yours for the mere taking and using. You have a great and goodly heritage, but you must claim it for yourself.

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"ROUND THE BEND"

By Nevil Shute

A novel by Nevil Shute, an English writer who was once a leading aeronautical engineer. It deals with two young men who worked together in an English Air Circus. Connie Shaklin was a British subject born of a Chinese father and a Russian mother. Tom Cutter was the son of a crane driver at Southampton docks.

After four years the Air Circus dissolved and the companionship broke up; Connie to gain more aviation engineering experience in California and Tom in an airplane factory in England. Ten years made Tom a first-class engineer and he was sent to Egypt to manage the Company's repair shops.

With this basic experience, he started a successful air transport business of his own, with headquarters at Bahrein, Arabia. On one of his trips to the East he accidentally met Connie Shaklin. Life stories were exchanged and after Connie had discharged his obligation to a pirate gun runner who was in jail, he came with Tom as chief ground engineer. Tom also obtained a new transport plane from the gun runner on excellent terms.

From then on there was remarkable development among Tom's ground crews due to Connie's influence. Costs decreased and quality improved. Investigation showed that Connie would influence the natives of any religious faith to apply the fundamental principles of their faith to the job in hand. Strict observance of religious rules was obtained through elevating the task to the highest level. Connie insisted that religious obligations be observed and associated himself in prayer with the natives of any Eastern religion.

Meanwhile, and because of these experiences, Sheikh Abd el Kadir, the ruler of the island of Khulal, off the coast of Bahrein, became greatly interested and advanced funds to Tom to purchase new airplane equipment.

The fame of what Connie did spread throughout the East, and native air ground personnel, as well as religious leaders, sought him out. One conference was held with Tom Cutter by a Buddhist monk, a pongyi, a Britisher, who was born Maurice Spencer, and had served as Colonel in the First World War. He had traveled all over India and Ceylon on foot.

To the monk's question regarding Connie Shaklin, "Is he

reliable?" Tom answered: "I say that he's a fine engineer, who makes men reliable by bringing religion to their daily work."

Later in the interview, the monk went on to say: "I know you are not a religious man. I will put what I have to tell you in words as simple as I can make them. Men are weak, and sinful, and foolish creatures. When they are given something that is beautiful and good they can recognize it and they venerate it, but gradually they spoil it. Infinite wisdom, infinite purity, and infinite holiness cannot be passed from hand to hand by mortal men down through the ages without being spoiled. Errors and absurdities creep in and mar the perfect vision. All the religions of the world have become debased. According to the present code of this religion, I may not take life, yet I may eat meat if somebody else kills it and puts the cooked meat in my bowl. You Christians have similar absurdities: you have a curious ceremony in which you eat your God. The Moslems fast, which is a stupid thing to do, and they give far too much thought to the outward forms of prayer and pilgrimage."

He paused. "Every religion in the world requires to be refreshed from time to time by a new Teacher; Guatama, Mahomet, Jesus--these are some of the great Teachers of the past who have refreshed men's minds and by their lives and example brought men back to the Truth. We are very far from the Truth now, far enough here, even farther in the West. Belsen and Buchenwald exceeded any horrors of the war here in the East. But we are all together, wandering far, far from the Truth."

He raised his head. "This thing is beyond the power of ordinary men to set right," he said. "We must look for the new Teacher. One day the Power that rules the Universe will send us a new teacher, who will lead us back to Truth and help us regain the way."

Connie's influence with Sheikh Abd el Kadir was such that the Sheikh voluntarily offered to loan Tom enough to purchase a new air carrier. This eventually caused the British to object and demand removal of Connie from Bahrein. As Tom had secured contracts with an oil company operating in Australia, it was easy to put Connie in charge of the ground crews at Bali, the transfer point for shipments, as Australians would not permit foreign natives to operate ma-

chines in Australia.

Tom discussed Connie's influence over ground crews, with the latter's sister, Nadezna, who worked in Tom's office. She remarked: "His way has spread a long, long way from here, (Bahrein) and may spread farther. Engineers worship in the hangar in his way in Rangoon and Bangkok, in Karachi and in Abadan."

Tom asked: "What is this thing, Nadezna? a new religion?"

"As I see it," she said, thoughtfully, "it's a way of life that brings men to worship through their work who wouldn't worship in the old fashioned way. If that's what a religion is, I suppose this is one. But does it matter what we call it?"

Connie's trip to Bali gave opportunity for ground engineers at each landing, including Karachi and Rangoon, to listen and pay homage to him. At Mingladon Tom listened to Connie's talk to the crowd which had turned the visit into a holiday in honor of Connie. Part of what Tom heard was: "The world is full of suffering and pain caused by our desires and hatreds, and illusions, and only knowledge can remove these causes of our suffering.... You know that airplanes do not crash of themselves. You are intelligent men ... Airplanes come to grief because of wrong cravings and wrong hatreds and illusions in men's hearts. One of you may say: 'I have not got the key to the filler of the oil tank. I cannot find it. I looked yesterday and there was plenty of oil. It is probably all right today! So accidents are born, and pain, and suffering, and grief come to mankind because of the sloth of men...."

It was the same message that he had preached so often in the hangar at Bahrein, that the maintenance of airplanes demanded men of pure and holy lives; men who would turn from temptations of the flesh to serve their calling first. Here the message was transmuted into terms of Buddhism, but it was the same set of ideas, that good work and good living were one and indivisible.

Upon arrival at Bali, living accommodations were sought for Connie, and the young administrative employee who guided the party to Pekandang, answered Connie's question about the religion of the people: "They are Hindus, aren't they?" by saying: "Of a sort. I do not think that Indians would recognize much of their religion in what these people do.

It is a very complicated religion, Mr. Shaklin; there are over forty thousand temples in Bali, and each has a festival two or three times a year. The people here spend most of their spare time in going to festivals or making up offerings to take to the next one. They are very devout. And yet, I do not think they really know what their religion is about. Certainly, I don't."

But trouble developed in Bahrein, against the British Resident Office, for sending Connie away, which, however, was quelled by Nadezna, single handed, and mass prayers were allowed to continue outside the hangar. But the crowd had greatly increased and Tom rather longingly watched their devotions, "as they laid their troubles before God and cleansed their souls with the ritual."

A new Resident British Engineer was transferred from Aden and was intelligent and understanding. He had heard of the work Connie had done which, by some, had been attributed to Divine Power. In denying it, Tom said: "...he's just a ---- good engineer who's going 'round the bend' a bit."

The resident replied: "That wouldn't have been such a bad description of the Prophet Mahomet, only he was a ---- good merchant." *(To be concluded next issue)*

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PRAYER:

Teach us today, O Master, how to rule ourselves

To be rigorous in the keeping of body and mind

To discipline our lives with a firm hand

So that no sloth or self-indulgence
No failure in the training of

Thy gifts to us may mar the work of

Thy Kingdom. Amen.

--By Theodore Carswell Hume.
(Used by permission of--
Dr. and Mrs. Edward H. Hume)

GOOD WORKS

By Harry Halsey Starrett

That which is not worthy of emulation has no worth at all. It is only the emulable which endures. Example is the greatest of all teachers. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Let us so live that in departing this life, we may bequeath to posterity not a large estate in worldly goods, but rather a record of good works, worthy of emulation by those who come after us, and which shall be to them an uplifting influence, helping them to "make their lives sublime and departing leave behind them foot prints on the sands of time." "A good name is rather to be chosen than great riches." "For what does it profit a man he he gain the whole world and lose his own soul."

Our worldly goods will pass away but our good works will endure forever. our material possessions are temporal but our good works are immortal. Good works engrave themselves on the tablets of life and stand forever as an inspiration and a help to those who follow. Through the good works we do as we journey along life's highway, we erect our own, enduring monument, far greater than any monument posterity could build to our memory out of stone and mortar.

And may we so live that, when our time comes to pass on, it may truthfully be said of us by those who knew us: He was a sower of good seeds; a doer of good deeds; he followed the course set for him; he fought a good fight; he finished his work to the glory of God and to the uplift and betterment of all mankind.

And may our lives, through humble, selfless, faithful, sacrifical service, be crowned with The Master's loving benediction -- "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Let us keep busy in the fertile and fruitful fields of selfless service, ever mindful that each good deed is a priceless gem, set by The Master in our diadem.

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DURER'S "FOLDED HANDS"

Judging from the number who have written in concerning the authentic story of Durer's "Folded Hands", many of our subscribers were unaware as to their origin. For the benefit of new readers, we are repeating the story in this issue.

When Albrecht Durer was a poor struggling artist a friend of his, who also aspired to be an artist, made an agreement with him that he would do manual labor to earn their living while Durer studied and painted. Later, it was planned, he should have his turn to paint. But when success came to Durer his friend's hands had become so twisted and still that he could no longer paint. One day, seeing his friend's work-worn hands in prayer, Durer thought, "I can never give back the lost skill of those hands, but I can show my feeling of love and gratitude by painting his hands as they are now, folded in prayer, to show my appreciation of a noble and unselfish character."

H A N D S

Hands talk! They say more than words,
and so I pray.....
God bless the hands of those who work;
God bless the hands that never shirk
The menial task, the lowly task;
The hands that only seem to ask
The privilege of doing good,
Providing comfort, home and food
For those they hold so close and dear,
Hands that offer help and cheer.
Oh God, bless all these helping hands
Throughout the world and in all lands,
Until they meet and circle earth
In holy bonds of a new birth;
In which all men shall see and know
The peace of heaven here below.

--Ae'lis Churchill Chaphe.

oooOoooo

"DOS *VERSUS* DON'TS"

The above caption was inspired during a conversation with a friend when he ventured a reason for religion's failure to exert a more powerful influence in the world. Said he "The *DON'TS* in religious growth have so overshadowed the *DOS* that progress has often been nullified."

How often this has been true! We have seen one faith fighting a sister faith with the net effect of making both groups appear ridiculous. This too often occurs within the ranks of an individual faith, be it said to the discredit of all concerned.

Outstanding is the recorded experience of Jesus Christ with the Scribes, the Pharisees, and the Sadducees. They had so clothed the Mosaic Law with *DON'TS* that as Jesus saw it it menaced human life and ultimately caused His own death.

The *DON'TS* imposed upon the Apostle Paul were of such moment that they could well have withheld his preaching to the "gentiles" had they been dealing with a person of less tenacity of purpose.

But every religion has faced similar situations where the *do NOTS* have about balanced the power of the *do-ers*. He is a hardy individual, indeed, or a professional religionist, who tries to refute the conclusion of one well acquainted with world religions, that fifty per cent of one class of missionaries constantly try to counteract what the other half advocates -- but, by the grace of God, the work progresses. Not always is this done maliciously by any means but with the best of intent, it is repeated time after time.

It is true that the "shalt nots" outnumber the "thou shalts" in the Ten Commandments by seven to three, but Jesus made all positive as:

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.
> This is the first and great commandment.
> And the second is like unto it,
> Thou shalt love thy neighbor as thyself.
> On these two commandments hang all the law and the prophets."

There are no *DON'TS* here, but those who followed Him have

inserted the restrictions.

Truly a study of any religion reveals the positive side as being the constructive force. Not that unbridled freedom of action should always prevail, but the ones who achieve are the "*DOERS*."

In a recent sermon the preacher criticised several other faiths, all of which were rendering constructive service to mankind. Whereas his own particular faith showed a relative deficiency in aggressiveness. It is the old story of repression in spirit where action is necessary.

There is no telling of the wasted power between the *DOERS* and the *DON'TS* in religion down through the ages. There are those who believe that only true progress is made through such clashes, but upon reading history one becomes skeptical of such a position.

Who is going to deny that the *DON'TS* have contributed the greatest influence toward the present world crisis? Had there been less contention between faiths and denominations, the existing world conditions would not have developed. So, there must come some understanding between faiths which will recognize the ultimate goal of all, that the influence of the forces of evil will be lessened.

Or is it possible that the Buddhist monk who is quoted on page 13, is right and that a new revelation of religious leadership is needed? Incidentally, that monk was a real person and possibly was the inspiration which prompted Nevil Shute to write 'Round The Bend', a book well worth reading. At least the Buddhist monk was looking in the right direction, - a purifying of religion.

We build better and faster cars, more efficient refrigerators, mightier airplanes, develop atomic power, and what not, shall we say, at the expense of religion. Anyway, we pay scant attention to the purification of religion. An analysis of the history of the past fifty years reveals very little for religion to boast about. It is high time that more than that Buddhist monk did some excavation to rediscover *TRUTH, HONESTY, JUSTICE and MERCY*.

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"Go to bed each night with something
in your mind to do tomorrow."

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UNIQUE CHRISTMAS CARDS

Artistically Designed and Reproduced

The second in the series of original Christmas cards, painted for Fellowship in Prayer by the noted artist, Helen Dudley Young, depicts a beautiful luminous Christ Child within the radiance of the Christmas Star, surrounded by a heavenly host of angels in adoration of His descent to earth on that Holy Night. The painting is titled: "O Come Let Us Adore Him." The greeting reads: "May the radiance of the Christmas Season abide with you throughout the coming year."

With the instinct of the artist, Arthur Jaffe recognized the surpassing beauty of the painting and will reproduce it in two-toned heliochrome color lithography, the radiance to be intensified with a suitably tinted yellow to blend properly with the predominating blue. The size of the card is approximately 4¾ by 5¾ with envelopes - price $1.50 per dozen, boxed or $11.00 per hundred, plus 10¢ per dozen for postage and handling.

We are also carrying by request a limited quantity of our 1951 and 1952 Christmas cards--

1951 card - Durer's FOLDED HANDS with green cuffs are framed with a doubled red border, decorated by four holly sprays. Inside the Season's Greeting is Fra Giovanni's Prayer. The size is 4½ by 5¾, with envelopes - price $1.00 per dozen, plus 10¢ per dozen for postage and handling.

1952 card - The first in the series by Helen Dudley Young is printed in deep blue and white. A vast expanse of night sky reveals a whirling galaxy as a "Universal Christmas Star" above the rim of the planet earth, and the town of Bethlehem. A Great Angel overshadows all within its luminous wings of Peace and Benediction. A holly border surrounds all with Durer's FOLDED HANDS in the upper corners. At the bottom, softly formed, as if carved in blue clay, are the words: -- "*GLORY TO GOD IN THE HIGHEST*" -- concluding on the inside "*. . . . and on earth PEACE, GOOD WILL toward men.*" The size is approximately the same as above, boxed with envelopes at $1.00 per dozen or one hundred for $7.50, plus 10¢ per dozen for postage and handling.

Our Christmas cards have always elicited the highest praise

and people of distinction have been happy to send their greetings on cards far removed from the ordinary ones. To use them shows an appreciation for the return to the artistry of the old masters who graced the Christian religion with such a wealth of art.

Being reproduced by Arthur Jaffe doubly insures the high quality of these cards.

Incidentally, during the past year, refinements have been introduced into the heliochrome process by Mr. Jaffe, bringing the finished product as near to perfection as possible.

Your orders should be sent in early to secure prompt delivery.

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If a task is once begun,
Never leave it till it's done.
Be the labor great or small,
Do it well or not at all.

--*Anonymous*

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WHAT PRAYER CAN DO

By Roy Wallace Thomas

Prayer integrates life with the creative and sustaining Source, resolves all wasteful and destructive inner conflicts, tunes the whole self, produces poise and health, and enables a man to find himself and to do his work in the world by relaxing and directing the full energies of his talent and genius. Prayer is a technique of guidance, a method of creative problem-solving, the key to inspiration, and a way to distinctive living. It puts a new song in the heart and brings one back day by day from high adventure laden as with "new ore from some enchanted mine."

(From WE PRAY THEE, LORD)

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A P P R E C I A T I O N

We are pleased to present the first instalment of an abridgment of "Round the Bend" by special permission of the author, Nevil Shute. This will be concluded in our October issue.

First observed by Mrs. Frank W. Lovejoy, its wide religious application was noted as similar to that of Fellowship in Prayer. The author informs us that the Buddhist monk was a real character, who died about a year ago, and his views are reported practically verbatim. Sincere thanks to Mr. Shute.

The book is sold by William Morrow & Co., 415 Fourth Ave., New York, N. Y., or your bookstore. The price is $3.50.

Gratitude is expressed to our Contributing Editors for articles in this issue, and also to the following:

Prof. A. E. Johnson - "Into Thy Hands"
Dr. and Mrs. E. H. Hume - Prayer by Theodore C. Hume
Ae'lis Churchill Chaphe - "Hands"

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B O O K S

THE CROWN AND THE LAUREL - By A. E. Johnson, Professor of English, Syracuse University. A rare book of verse, "the time of whose writing spans over a quarter of a century in England, Canada and America." The poet brings a moving tribute to the bond of English-speaking peoples united in language, tradition, culture and love of liberty. An ideal book suitable as a gift for any occasion, 44 pp - $1.25 - procurable at our office, 22 East 29th Street, New York 16, N. Y.

THE SPIRITUAL DIARY - By Bennie C. Hall (Austin-Phelps, Inc., 200 East 37th Street, New York City - $2.00) You will treasure this book of healing and inspiration. We highly recommend it for daily reading.

YOUR HOME AND MINE - By Frank Watts (The Naylor Co., 918 N. St. Marys St., San Antonio, Texas - $3.00) An honest discussion of the investment in a home, in untechnical language. Home owners, or prospective ones, cannot afford to be without a copy.

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ITEMS OF INTEREST

An action to set aside a prayer room in the nation's Capitol has been passed by the House and may be approved by the Senate. For more than ten years several Congressman have been holding weekly prayer groups, although the list of the members has been kept a strict secret to avoid publicity.

The Harmony Prayer Circles, sponsored by The Seekers, report many cases of success as the result of simultaneous prayer. We are grateful to be linked with this organization in England.

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NOTICES

A meeting of an interested group in the New York area, was held, on June 29th, at the home of Mrs. Thomas M. Taylor. The occasion was to meet with Dr. William Hung, our president. The meeting was opened with "The Lord's Prayer" beautifully sung by Ellie Mao Mok, accompanied by Anna Wu Lee. There was a full discussion concerning the purposes of Fellowship in Prayer and the prospects of reaching more people in and around New York. More concrete action will follow in the fall. Mrs. Taylor's gracious hospitality - as well as the delicious refreshments served, greatly mitigated the effect of the extreme heat of the day - was appreciated by all.

This issue of "Fellowship in Prayer" was set up on a Vari-Typer-- "The Office Printing Machine." The typewriter which we have used constantly for all sorts of work, for nearly four years, is in need of a thorough overhauling and, at best, is not entirely satisfactory for our work in the making of paper plates for offset printing. So we have obtained the use of a Vari-Typer on a rental basis with the privilege of purchasing if funds are available. This equipment is for long-time usage with every variety of type obtainable.

The subscription rate for FELLOWSHIP IN PRAYER is $2.00 annually. Subscriptions will be promptly acknowledged and contributions for the program will be gratefully received.

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DON'T GIVE UP!

If the way seems rough
And the journey steep,
If you find it hard
The pace to keep--
    Don't give up!

If you seem to lose
When you want to win,
If the feeling comes
You must give in--
    Don't give up!

If sickness smites
And lays you low,
If the impulse comes
To let things go--
    Don't give up!

If all the world
Seems hard, unjust,
Cling close to God
And in Him trust--
    Don't give up!

--Grenville Kleiser.

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